



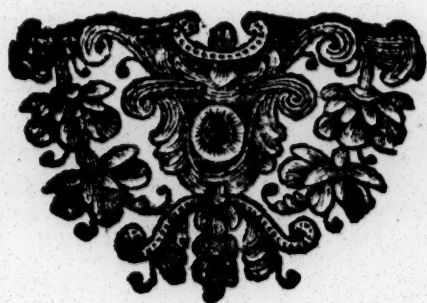
PREFACE.



Pamphlet lately published, entitled, INSTRUCTIONS to the Right Reverend Richard Lord Bishop of St. David's, in Defence of Religious Liberty, having met with a general Approbation; (which Pamphlet was wrote in Defence of Mr. Woolston, so far as related to his being punished by the Civil Power;) And Mr. Woolston soon after publishing A Defence of his Discourses on the Miracles of Our Saviour, against the Bishops of London and

The P R E F A C E.

and *St. David's*, and his other Adversaries; I concluded it would not be unacceptable to the publick to join both Pamphlets together, in order to make a compleat Defence of *Mr. Woolston's Discourses*. The Reader is desired to take notice, that in this Book the *Bishop of St. David's Arguments* are confuted, and *Mr. Woolston's Defence* cleared of the Ribaldry and scandalous Expressions.





INSTRUCTIONS

TO THE

L^d. Bishop of *St. Davids*.

To the CHRISTIAN READER,



N Excellent Prelate having publish'd a *Defence of Christianity*, begun and carried on with a *professed Defence of Persecution*; I could not but bestow some Attention on his most incomparable Dedication, as it is inscrib'd to so great a Name as the QUEEN; and not merely to her Majesty, but to the Regal Power itself, which she then exercis'd during the Absence of the King.

The Stile of this Performance was labour'd and stiff, but I wave the Pedantry of Criticism, and shall consider his Arguments alone. These were so forc'd and unnatural, that I soon was in Pain for his Lordship's Reputation, for whom I have so tender a Regard: I was heartily willing to set him right, which I have accordingly done by the Turn I have given his Dedication, whereby his Lordship not only speaks Sense, but does also follow Nature.

To place this Affair in a proper Light, I have presum'd to draw a Counter-Dedication, which is likewise address'd to her most Excellent Majesty the QUEEN; and being fond of

his Lordship's Language, have exactly adher'd to it, as near as I could; whilst by changing the Terms I have asserted a very contrary *Side* of the Question: And thus *another* Miracle is wrought, which may want his Lordship's Explanation; for lo! the *Bishop* himself now militates in Defence of Religious Liberty.

I heartily wish his Lordship would be so good a Friend to his own Interest, as to make an honourable Option, and change his Dedication in the next Edition of his Book: I am sure that this which I have drawn for his Use, is best adapted to his Design, if he means to advance the Glory of the *Christian* Name, or the Credit of the *Episcopal* Office.

I would not offer this worthy Prelate my humble Advice without my ablest Reasons, and therefore I shall lay before his Lordship my Thoughts on this Matter, that he may know why I am of Opinion, that his late Dedication to her Majesty is neither an *Honour* to the Church, nor an *Advantage* to his Lordship.

He calls aloud upon the Royal Authority to draw the Sword of Vengeance, when he ought to remember, that *Prayers* and *Tears* are the only Weapons of the Church, nor should his Lordship use any other against *Woolston*.

He would have that Religion to be maintain'd by *Fire* and *Sword*, which his Great Master meant to establish in *Meekness* and
Truth,

Truth, nor intended it should any ways prevail, other than by the Mercies of its Dispensation.

He comes to the QUEEN in *purpled* Pomp, and tells her Majesty he is a *Bishop*, that the Episcopal Authority may outweigh the Almighty's Ordinance, for he implores the Vengeance of the Secular Arm in the Cause of that God, who himself hath said, *Vengeance is mine, and I will repay it.*

And because his Lordship justly thought their Majesties had too much Discernment and true Religion to persecute Men for God's sake, therefore he implores the Royal Power to do this Execution for its own sake.

His Lordship represents, that Government cannot subsist if Religion be taken away, because of the divine Restraints on human Hearts, which he thinks are expected in vain from Laws and Motives *merely Political.*

His Lordship then should inform us, how Government subsisted for the first *Four Thousand* Years of the World, when only the *Jewish* Nation had *divine* Restraints, and all the People of the Earth besides obey'd the higher Powers, from Laws and Motives *merely Political.*

If he should reply they had Restraints upon them, which they receiv'd as divine, his Lordship will then equally advance *Imposture* and *Superstition* with *true* and *rational* Religion; from whence it will follow, that the Worship of *false Gods* is of the same Ad-

B

vantage

vantage to the *Higher Powers* as the Religion of *Jesus Christ*.

Thus his Lordship would vindicate the most rational Religion in the World by those very Methods and Arguments, which are us'd to defend the most *pestilent* Systems upon Earth.

His Lordship would have the King his Sovereign cease to be *Father of his People*, that he may become *Defender of the Faith*, and implores him to renounce that Protection, which is equally due to the Subject, as Allegiance is due to the Crown: This he desires, to the end that his Majesty may persecute *incredulous* Men, and force them, against their Consent, to become *Orthodox* Believers.

His Lordship represents, the King's Title to the Crown is founded on the Profession of *Christianity*, when he knows it proceeded from the Principles of *Liberty*, and has himself sworn, by the *Oath of Supremacy*, that the King's is entirely *independent* of the Church.

His Lordship poorly answers the popular Clamour he mentions, *that They who implore the Secular Arm against Infidels, are Friends of Persecution*. He says indeed, that, *There is a real Difference between Arguments and Buffoonery, as also that licentious Invectives against the Founders of our Religion, and the Miracles which confirm the Truth of it, are no part of the Liberties of a Christian Nation*.

This put me in mind of the Lord Chief Justice *Jefferies*, who explain'd away *Magna Charta*,

Charta, as this holy Prelate quibbles away the *English* Liberties, when he calls us a *Christian* Nation. For when *Jefferies* interpreted that part of the *Great Charter*, where it is said, that no Man shall be *fin'd* but with a *Salvo contenemento suo*, he boldly declar'd the Legislature only meant *Petty Amercements*, for Contempts and trifling Offences, but never intended to restrain *Exorbitant Fines*, for Crimes, and Misdemeanors. As if Liberty and Indulgence were least allow'd, where they are most wanted, and our essential Privileges always to be understood by the narrow-soul'd Explanations of that corrupt Chief Justice, or this Bishop.

I think it an Insult upon the *British* Nation, that any Bishop, or Churchman whatsoever, should *dare to prescribe us Laws, or limit our Liberties*. A proceeding like this would have incurr'd an *Impeachment* in former Times, and Arch-Bishop *Laud* was brought to the Scaffold, for Offences much less injurious to his Country. Will this Reverend Prelate set up for an Oracle of Laws, and presume by his own Authority to declare what are *Liberties* in a *Christian* Nation.

No, there is a *dernier Resoit*, even from the Judgments of *Westminster Hall*, and the great Council of the Nation are only qualified to say *what Liberties belong to the Nation*; so that however terrible inferior Tribunals may shew themselves, the proudest Men that ever swell'd

in Scarlet, have often *kneel'd* at the *Bar* o that most August Judicature, who are zealous for the Rights of the People, and will avenge their Cause on all that invade them.

The Prosecution carried on against *Woolston*, at the earnest Application of *particular* Prelates, plainly shews what Spirit they are of, and that they have little Sincerity when they declaim against the *Free Use* of *Irony* and *Ridicule*, in Contra-distinction to the *Liberty* of *serious* Arguments.

Because the Judgment which they solicited and obtained in *Westminster-Hall*, is this, *viz.*

“ CHRISTIANITY being Part of the *Common Law* of *England*, ALL Attempts to subvert or overthrow *Christianity* must be *punishable* by *Common Law*, because they tend to *overthrow* the *Common Law*. ”

So that by this Judgment *All* Arguments against Christianity, whether *serious* or *ludicrous*, are *equally* Attempts to *subvert* Christianity, and consequently, to be punish'd *a-like* by the *Common Law*.

Yet such is the Absurdity of this Affair, that the Excellent Bishop of *London* says in his *Pastoral Letter*, He is far, very far from being against *serious* Enquiry, which he thinks so far from tending to overthrow Christianity, that he is sincerely of Opinion, *the more freely it is discuss'd, the more firmly it will stand.*

And

And the *Bishop* before us asserts, there is a *real* Difference between *Arguments* and *Buffoonery*, but where is this *real* Difference, if he maintains the Crime and Punishment to be the same, as he actually does by promoting this Prosecution?

Observe what an essential Difference there is between the Judgment of the *Law*, and the Lord Bishop of *London*; one says, whatever *denies* the Truth of Christianity tends to *subvert* it, whilst the other maintains, and does verily believe, that *the more freely it is discuss'd the more firmly it will stand*.

Observe too the Bishop of *St. David's*, with his *real* Difference between *Arguments* and *Buffoonery*, when they are *sentenced* exactly *alike* — I am afraid, in his Lordship's Phrase, this is only a *Nominal* Difference.

It is not the Punishment of Buffoonery that Men of Sense oppose, but they can never approve a Judgment, which if carried into a Precedent, must be a total Restraint upon all Religious Enquiries, and all Arguments in general on that Subject, whether *pleasant* or *grave*.

When any of my Lords the *Bishops* do thus declare against *Persecution*, whilst they are carrying on *this* Prosecution; or when they declare for *Liberty*, whilst they thus solicit such a general *Restraint*, all good Christians are highly concern'd, and deeply affected, as they have a due Sense of that unblemish'd

Inte-

Integrity, and *unviolated* Sincerity, which ought even to accompany the *Episcopal* Character.

For *Insincerity*, in the solemn Declarations of *Prelates*, is equally heinous even with *Perjury* itself, committed by *private* Persons.

And this is humbly offer'd to the grave Consideration of *all* my Lords the Bishops.

As the *good* Bishop of *St. David's* asserts, the Royal Title is precarious whenever the Church is in Danger, it seems as if his Lordship thought all *Unbelievers* in a *Plot*, and that *Woolston* with his Friends were a Faction to bring in the *Pretender*.

For his Lordship maintains, that Infidels, who hate *Superstition*, must naturally favour the *Pope*; and that because they declaim against *all* Sorts of Superstition, therefore they must approve the *worst* Sort, namely, the *Roman Catholick Religion*.

And as he could not wholly deny his good liking of *Persecution*, yet to soften that terrifying Word, his Lordship will have it to be only *nominal* in *England*, whilst he allows it to be *real* in the Church of *Rome*. Thus *Fire* and *Faggot* are *real* Persecution, but *Pillory*, *Fine*, and *Imprisonment* are only *nominal*. Nay more, because *Free-thinking* Christians condemn his Lordship's *Nominals*, therefore he says they must necessarily favour the *Realities* of Popery; so that it seems they have such a special Spite to *Pillory*, *Fine*, and *Imprisonment*,

ment, that in his Lordship's Opinion they would rather have *Fire* and *Faggots*. This is truly his Lordship's Doctrine, who *works* more Miracles than he *vindicates*.

His Lordship would make her Majesty's Learning to *preside* in the Debate between his Lordship and *Woolston*, tho' the Royal Authority is implored to *pre-judge* the Controversy, which is an Insult to her high Understanding, and a Mockery of her illustrious Person; for he asks that Judgment from her *Knowledge*, which is before-hand awarded by her *Power*.

He commends her Care in informing the Minds of a numerous Royal Progeny; yet still this will not do his Lordship's Business, unless she enforces her Example by her Authority; and if she does not comply with his Demand, this *Embassador extraordinary* of Heaven threatens the QUEEN and Kingdoms with no less than the awful Judgments of an angry GOD.

On the whole, he seems to advance, that *Superstition* and *Persecution* ought to be the Appendages of a Crown, as they are the *Labels* of a *Mitre*.

And having in the Beginning exhorted the QUEEN to *Persecution*, for the *King's* Sake, and her *own* Sake; so last of all, and in the Conclusion, he exhorts her to the same Proceedings for *God's* Sake, and her *Soul's* Sake. He promises her Majesty (by what Authority I know not) that if she observes his Directions, she shall

shall have distinguished Rewards, and peculiar Blessings from the hands of a bountiful God, whose Decrees are pronounced, and whose Favours dispensed absolutely and determinately by this very Reverend Prelate.

Such being the Nature and Tendency of his Dedication, I trust his Lordship will have Reason to expunge it, and instead thereof to offer up mine to her Majesty.

The QUEEN must undoubtedly relish his Doctrine very ill, if we consider her frequent and pious Interpositions at Foreign Courts in behalf of *unhappy Men, distressed* for their *Religious* Opinions. And certainly those Princes, with whom she prevents Persecution *abroad*, would think it very extraordinary her Majesty should approve Persecution *at home*; in which case, very probably they might justify their own Proceedings by her Majesty's Example.

The Crown has also very lately established a noble Foundation at *Bermudas*, for the Propagation of the Gospel; and if *Tyranny* must maintain it here, *what* can advance it there? for the *Indians* will never be so stupid as to abandon *human Feeling*, when they judge of *Divine Revelation*; and their present Condition is a much more eligible State, than Conversion on any such Terms, for all Men had better be *Savages* than *Slaves*; and whilst Christianity, by the Cruelties of wicked Men, is against *Liberty* and *Happiness*, it has but a poor Recommendation to *Favour* and *Esteem*.

Besides,

Besides, if his Lordship's Doctrine be allowed, their Majesties had better have erected a *Court of Inquisition* than a *College of Learning* at *Bermudas*; because if every Man by Law ought to believe, what Necessity have they for Doctors to convert him? since it is absurd to persuade Men to receive what they must be punished for if they reject, and undoubtedly *Hanging is the shortest way with Dissenters*.

But not to forget my very good Lord the Bishop.

Every one allows, his Lordship had *secular* Views, as well as *spiritual* Advantages, when he labour'd for the Service of the Church.

And why should not I have the same, when I labour for the Service of his Lordship?

I do therefore, in sure and certain hopes that his Lordship will be very soon created Archbishop of *Dublin*, put in my Claim to be Dean of *St. Patrick's*, upon the first Vacancy that happens.

For I am truly of Opinion, that I have as much Right to succeed the *merry Doctor Swift*, as his Lordship to succeed the *learned Dr. King*.

So that it is plain, that our abilities bear a due Proportion to our expected Preferments.

And thus recommending it to their Consideration, who serve at the altars of the God of Peace, I present them with this Dedication and Counter-project, fairly set in Opposition, Paragraph by paragraph.



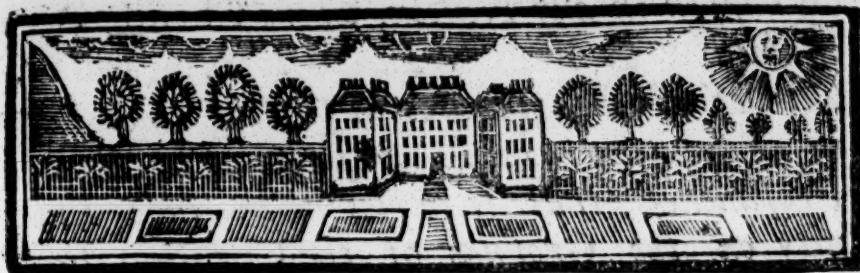
TO THE
QUEEN-REAGENT.

MADAM,



Most humbly beg your Majesty's Acceptance of the following Vindication of the Miracles of our blessed Saviour, which I now put under your Patronage, not merely as a Christian, but as a Bishop of the Church of England, with an Heart entirely devoted to the Honour of our common Lord and Master Jesus Christ, and to the King's and your Majesty's Service: For what is now presented to your Royal View, is an Apologetical Defence of our holy Religion, against one of the most virulent Libels on it, by an Apostate Clergyman, that has appear'd in any Christian Country, and in Comparison of which, other Infidels have acted a modest Part.

Indeed



TO THE
QUEEN-CONSORT.

MADAM,



Most humbly beg your Majesty's Acceptance of the following *Vindication* of the *Liberties* of our happy Constitution, which I now put under your Patronage, not merely as an *Advocate*, but as a *free-born* Subject of that Crown you adorn, with an Heart entirely devoted to the Honour of our common Country and People, the *British Nation*, and to the King's and your Majesty's Service: For what is now presented to your Royal View, is an Apologetical Defence of our unvaluable Liberties, against one of the most Virulent *Libels* on it, by an ——— *Prelate*, that has appear'd in any *free* Constitution, and in Comparison of which, other *Persecutors* have acted a *charitable* Part.

Indeed a more proper Occasion cannot possibly happen in any Nation, where Christianity is establish'd by human Laws, to invigorate the Zeal of the Magistrate, in putting those Laws in Execution against so flagrant a Sort of Profaneness, that tramples with such Indignity on the Grounds of the Christian Faith, and to convince the World, that the Minister of that God, who is so highly affronted, bears not the Sword in vain.

And certainly the Higher Powers have great Reason to exert their Authority, since it is no less evident from constant Experience, than from the Nature of the Thing, that Religion is the firmest Support of Government, as it lays those Restraints on the Hearts of Men, which in vain are expected from Laws and Motives merely political. And more especially does the Obedience, requir'd by Christianity to the Laws and Constitutions of every Country, take an entire Possession of the Consciences of Subjects, not only under the Penalties of human Laws, but the much stronger Impressions of a future Sentence, that has a strict Connexion with Eternity, to be decisively pronounc'd by the King of Kings.

Indeed a more proper Occasion cannot possibly happen in any Nation where *Liberty* is establish'd by *common* Laws, to invigorate the Zeal of the Magistrate, in putting those Laws in execution against so flagrant a sort of *Persecution*, that tramples with such Indignity on the Grounds of the *British* Constitution, and to convince the World, that the *Guardian* of those *Rights*, which are so boldly *invaded*, bears *not the Sword in vain*.

And certainly the *Higher Powers* have great Reason to exert their Authority, since it is no less evident from constant Experience, than from the Nature of the Thing, that *Liberty* is the firmest Support of *Religion*, as it obtains that *Assent* from the *Minds* of Men, which in vain is expected from Laws and Motives merely *Tyrannical*. And more especially does the Obedience, requir'd by *Christianity* to the Laws and Constitutions of every Country, take an entire Possession of the Consciences of Subjects, when the *Christian* Religion is truly believed and rightly understood, which never can be done, without *unlimited* Freedom of Enquiry, since whatever is restrain'd, can never be debated; and that which must not be examin'd, is not to be understood; so that all the Higher Powers, who expect a due Obedience from divine *Restraints*, must convince the People, that such Restraints are *divine*, or they cannot expect to be *duly* obey'd.

As

As therefore they that labour so industriously to root out all Sense of Virtue and Religion among us, do by unavoidable Consequences sap the Foundation of all Government, so they who are thus warmly engaged in subverting the Christian Religion, most happily established by Law in these Kingdoms, and are so very active in propagating Infidelity, do in the last Resort not only insult the Royal Title of Defender of the Faith, but undermine the undoubted Right of his Majesty and his Royal Family to the Crown of these Realms, as it is founded on the Profession of Christianity reform'd, and now legally settled among us. Therefore Persons of that Character, may well be consider'd as equally false to the Author of our Faith, and to the present Government; for nothing is more demonstrable than that those Adversaries of the Christian Religion, who are now so busily employ'd in infusing Doubts into some weak Minds, in giving an Indifference and Coldness to other well-meaning Persons, and in making others that are viciously inclin'd actual Profelytes to Infidelity, are pursuing such Methods as have a natural Tendency to introduce Confusion, and thereby betray us into POPERY, which is a Complication of Errors; the Profession of which is no less inconsistent with his Majesty's most rightful Title to the Crown, than with our Established Religion. And therefore, in a just Sense of that Allegiance which is due to the King, and for the Security of your Majesties,

As therefore, they that labour so industriously to root out all Sense of *Liberty* and *Virtue* among us, do by unavoidable Consequence sap the Foundation of *true Religion*, and thereby remove the only divine *Restraints*, which are laid on the Hearts of Men, in subjection to temporal Government; so they, who are thus warmly engag'd in subverting the *British Constitution*, most happily establish'd by *Laws* and *Oaths* subscrib'd by *King* and *People*, and who are so very active in propagating *Persecution*, do in the last Resort, not only insult the Royal Title of *Father of the People*, but undermine the undoubted Right of his Majesty, and his Royal Family to the Crown of these Realms, as it is founded on the *Principles* of LIBERTY, restor'd by the happy Revolution, and now legally settled among us. Therefore Persons of that Character may well be consider'd as equally false to the Author of our Faith, and to the present Government. For nothing is more demonstrable, than that those Adversaries of the *British Constitution*, who are now so busily employ'd in infusing Doubts into some weak Minds, in giving an Indifference and Coldness to other well-meaning Persons, and in making others, that are tyrannically inclin'd, actual *Profelytes* to *Arbitrary Power*, are pursuing such Methods as have a natural Tendency to introduce *Slavery*, and thereby betray us into P O P E R Y, which is a Complication of Errors; the Profession of
which

jesties, and the Royal Family, and thereby of the Publick itself, as well as out of a deep Concern for the Honour and Preservation of our most holy Faith, the ensuing Treatise is now offer'd, under your Majesty's Protection, to the View of the Publick; which I wish were as worthy of your Royal Favour, with Regard to the Management of the Controversy, as it is to the Subject itself; a Controversy of that Importance, as to determine, whether the Christian Religion stands upon a firm and rational, or a Chimerical and Enthusiastical Foundation; a Controversy that affects our All, our present Tranquility, and our Prospect of Immortality.

It may reasonably be hoped, that the Publication of this, and other Discourses of the like Nature, may, besides putting a Stop to the Progress of Infidelity, contribute likewise to the silencing of that groundless Calumny, which has been cast on those who implore the Magistrates Assistance in the Execution of Laws against Blasphemy and Profaneness, namely, that such Persons are Friends to Persecution; for they are so far from distrusting their Arguments offer'd for Christianity, that they are ready to consider any Objections propos'd with Decency, or indeed with Indecency, in the present Instance

which is no less inconsistent with his Majesty's most rightful Title to the Crown, than with our established *Liberties*. And therefore, in a just Sense of that Allegiance which is due to the King, and for the Security of your Majesties, and the Royal Family, and thereby of the Publick itself, as well as out of a deep Concern for the Honour and Preservation of our most *happy Constitution*, the ensuing Treatise is now offer'd, under your Majesty's Protection, to the View of the Publick; which I wish were as worthy of your Royal Favour, with regard to the Management of the Controversy, as it is worthy of *that Favour, with Regard* to the subject itself; a Controversy of that Importance, as to determine, whether the *British Constitution* stands upon a Firm and *Real*, or a Chimerical and *Nominal* Foundation; a Controversy that affects our ALL, our present Tranquility, and our latest Posterity.

It may reasonably be hoped, that the Publication of this, and other Discourses of the like Nature, may besides the putting a stop to the Progress of *Persecution*, contribute likewise to the *silencing* of that *senseless Outcry*, eccho'd by those who *implore* the Magistrates Assistance in the Execution of Laws against *Liberty* and *Enquiry*, namely, that such Persons at the very same Time are Friends to *Freedom*. For, Madam, they are so far from trusting in their Arguments offer'd for Christi-

D

anity,

stance. But they cannot be induced to think, that there is no real Difference between Arguments and Buffoonery, or that licentious Invectives against the Founder of our Religion, and a professed Ridicule of those Miracles that confirm the Truth of it, are any part of the Liberties of a Christian Nation, or are the only Libels that are not cognizable by a Christian Magistracy. In such Circumstances the Clamour of a Nominal Persecution can only be rais'd by those, who in Consequence of their own Infidelity, and their wicked Diligence in spreading that Infection, are bringing in upon us the real Persecutions of the Church of Rome, who likewise, whilst they rail so plentifully at the most rational Religion in the World as Superstition, give great Advantages towards restoring the insupportable Superstitions of that Communion. These are Persons indeed that appear in Favour of unbounded Liberty, but God grant it may not terminate in absolute Slavery. And it is certain that cannot be a Legal Liberty, which is so inconsistent with the Reverence due to our Laws, and the just Authority of our present Government.*

Whilst the King is adjusting abroad the Rights of Europe, and tho' prepar'd for War, is establishing the Peace of his Kingdoms, your Majesty will vouchsafe in any vacant Intervals, to re-

* For a full Answer to this Paragraph, see the Introduction.

anity, that even when they offer them, they endeavour effectually to deter all Men from answering them, whilst they implore the Civil Magistrate to sheath the Sword of Vengeance in the Heart of Religious Liberty, and make it equally terrible to propose Objections with Decency, as with Indecency, since they take the Judgment into their own Hands, of whatever is decent or indecent, and contend for Laws that will punish whatever they condemn. In such Circumstances the Knavery and Nonsense of a Nominal Persecution, can only be devised by those, who in Consequence of their own Cruelty, and their wicked Diligence in spreading that Infection, are bringing in upon us, the real Persecutions of the Church of Rome; who likewise, whilst they do frequently advance SUPERSTITION, as the most rational Religion in the World, give great Advantages towards restoring the insupportable Superstitions of that Communion. These are Persons indeed that appear in favour of Arbitrary Power, but God grant they may not establish Absolute Slavery; and it is certain, that cannot be a Legal Power, which is so inconsistent with the Reverence due to our Rights, and the just Liberty of our present Constitution.

Whilst the King is Adjusting the Rights of Europe, and, cautious of incurring an expensive War, is establishing the Peace of his Kingdoms, your Majesty will vouchsafe,

lieve your *sollicitous Cares* for the *Publick* with the *present Dispute*, and to *preside as Arbitress* in it; for which you are so well qualified by your *uncommon Attainments in Religion and Learning*: I leave to others the *Celebration of your Political Virtues*, your *Application to Publick Affairs*, and your *Sagacity in the Conduct of them*, during his Majesty's *Absence*. But I shall, more agreeably to my *Function*, recommend to a *degenerate Age*, your Majesty's great *Example of Conjugal Fidelity and Affection*, and of a *zealous Care to form the Minds of a numerous Royal Progeny to such a Sense of Virtue and Religion*, as may render them the *Ornaments and Blessings of the coming Age*.

And that so excellent an *Example* may have the more *diffusive Influence*, your Majesty's *Authority* will justly contribute to enforce it, by *stemming that Torrent of Vice and Profaneness*, which is broke in upon us, and threatens us with the *Judgments of God*, *Subversion of all that is dear and valuable to us*. But God has rais'd up *Constantines and Theodosius's* for the *Benefit and Security of his Church*, so has he appointed *Helena's and Eudocia's* to be Nur-
fing

with assiduous Care, to advance the *Liberties* of Britain, to stand as the divine Palladium of our happy Constitution, and preserve the Bulwarks of our Happiness, that the Beast of Persecution, big with Ruin and Confusion, may never enter our Walls, nor Fire and Sword lay waste our Provinces. For this, your Majesty is happily qualify'd, by your high Station, and prevailing Influence in the Court of our August Monarch. I leave to others the Celebration of your numerous Virtues, your Application to publick Affairs, and your Sagacity in the Conduct of them. But I shall, more agreeably to my Character, recommend to an arbitrary, overbearing Clergy, your Majesty's great Example, and zealous Care in forming the Minds of an illustrious Royal Progeny to such a sense of Liberty and Virtue, as by their powerful Protection of unfetter'd Truth, and princely Encouragement of generous Freedom, may render them the Ornaments and Blessings of the coming Age.

And that so Excellent an Example may have the more diffusive Influence, your Majesty's Authority will justly contribute to enforce it, by stemming that Torrent of Error and Persecution which is broke in upon us, and threatens us with the utter Subversion of All that is Dear and Valuable to us. But as God has raised up Princes and Hero's, for the Benefit and Security of Civil Liberty among us, so has He appointed them Queens and

sing Mothers of it, and thereby to become Instruments of his Glory. And indeed the learned Empress, now last mention'd, had the peculiar Honour of adorning, with her own Royal Pen, those Miracles of our Lord that are now reviled by Infidels; a Work, in which even yet she shines with an immortal Lustre.

And as your Majesty has been advanc'd, by the good Providence of God, to your present Royal Station, for the Preservation both of our Church and State, so are you perfectly appriz'd, that the Opportunities afforded by that Station, of more eminently promoting the Glory of God,
and

and *Consorts*, to be the *Nursing Mothers* of Religious Freedom; and even our own illustrious Queen *Elizabeth* had the peculiar Honour of establishing, with her Royal Hand, those *Rights* of our Country, which are now reviled by *Ecclesiasticks*; a Work wherein she will ever shine with an immortal Lustre.

And as your Majesty greatly despis'd, and nobly rejected an Imperial Crown itself, when Superstition and Persecution were the fatal Appendages of that Dignity, so have you been advanced to your present Royal Station, by the good Providence of God, in Concurrence with the generous Desires of a brave People, who Elected the House of *Hanover* from all the Princes of the Continent, as best of all qualified to make this Island happy, and preserve the Rights of *Britain*, both *Sacred* and *Civil*.

In this your high exalted Station Your Majesty has no such Conditions annex'd to your Power, nor is your Majesty compell'd to do the low Drudgery of lazy *Ecclesiasticks*, or to connive at the vile Iniquities of a corrupt Clergy.

This, Madam, is the happy Lot assign'd you, wherein you are perfectly appriz'd, that your ample Opportunities of eminently promoting the Happiness of Mankind, are the noblest Advantages of secular Greatness; in protecting Truth, and making it safe to be spoken, in
main-

and the Good of the Publick, are the noblest Advantages of Secular Greatness, since, however elevated it may be, it is otherwise of a transient and short Duration. But the true Use of these high Advantages extends to a future State, wherein they will be principally distinguish'd, who have themselves arriv'd at confirm'd Habits of Virtue and Piety, and have kept up a just Sense of them in others; who have supported, by their own bright Examples, and well-employ'd Authority, the declining Interests of Religion, and have vindicated with an holy Zeal the Honour of their Supreme Lord, from the Affronts of wicked and incredulous Men. These are the real and lasting Ornaments of an exalted Station. These alone are the Appendages of Power that deserve to be envied, and these are the only Attendants on the Great into a better World, and that will entitle them there to peculiar Rewards, from the Hands of a bountiful God.

And

maintaining Liberty, and making it dangerous to evade it, you will obtain the Praises, and the Blessings of a happy, envied People, whose generous Affections you will infinitely prize, beyond the designing Flatterers, and fulsom Adulations of *Spiritual* Sycophants. But the true use of these high Advantages extends to a Future State, in which they will be principally distinguish'd, according to the eternal Principles of Right, and the undeniable Propositions of true Religion, who have themselves arriv'd at confirm'd Habits of *Liberty* and *Virtue*, and have kept up a just Sense of them in others; who have supported, by their own bright Examples, and *well-employ'd* Authority, the declining *Freedom* of an *ancient* Constitution, and have vindicated with a noble Zeal the Honour of a *great People*, from the *Affronts* of *wicked* and *arbitrary* Churchmen. These are the Real and Lasting Ornaments of an Exalted Station, *when it becomes the ASYLUM of persecuted Truth, and showers down Blessings on a free People*. These alone are the Appendages of Power, that truly deserve to be valued, *as nothing else but Truth and Liberty can promote the Happiness of Men*; and these are the only Attendants on the Great into a better World, *where it is their Title to Glory, that they have advanc'd the Felicity of this; and where none can expect the Bounties of a righteous God, who have not been just to the natural Liberties*

E of

And that your Majesty may not only very long enjoy all the Blessings of this World, and particularly that which arises from the Conscientiousness and Satisfaction of having contributed to the Reformation of a corrupt and dissolute Age, but may be crowned with a distinguished Glory, upon the final Approbation of the great Judge of all, is the fervent Prayer of,

MADAM,

Your Majesty's

most Dutiful and

most Faithful Servant,

Richard St. Davids.



of Men. And that your Majesty may not only very long enjoy all the Blessings of this World, and that which particularly arises from the Conscioufness and Satisfaction of having contributed to the Reformation of *corrupt and dissolute* Clergymen, but may be crown'd with the final Approbation of the Great Judge of Truth, *who created Liberty before he reveal'd Christianity, and never intended the Religion of his Son should leave the Rights of Mankind, in a worse Condition than it found them.*

This, M A D A M,

is the fervent Prayer of

Your Majesty's most Dutiful,

and most Faithful Servant.





POSTSCRIPT.

AS I have assisted the Reverend Prelate in his Dedication, I have also a Desire to help his Lordship in part of his Preface ; and whereas he concludes it in this Manner, viz.

I will assure Mr. W. I can easily bear all those Reproaches, that are or shall be thrown on me for the Name of Christ, and count it the truest Honour now, and doubt not it will be the greatest Happiness hereafter to suffer Obloquy, and to be loaded with Calumny for the Sake of his Gospel ; in the Defence of which, as I have taken up my Pen, so I trust I shall always be ready to lay down my Life.

Now by his Lordship's good Leave and Favour, I think it ought to speak more Truth, and then it will stand thus, viz.

I will assure Mr. W. I can easily bear all those Reproaches, that are or shall be thrown on me for the Metropolis of Dublin ; and count it the truest Honour now, and doubt not it will be the greatest Happiness hereafter to suffer Obloquy, and a Load of Calumny for the Sake of so good an Archbishoprick ; in Pretension to which, as I have taken up my Pen, so I trust I shall always be ready to lay down my immediate Diocese.

N. B. The *Apologetical Defence of Liberty*, which is a large Treatise, and just finished, shall very soon be published : As also *A Critical Examination of the Vindication of the Miracles*, which last is not only intended to expose the Vindicator, but to do them ample Justice against *Infidels* and *Apostates*.



A COMPLEAT
 DEFENCE
 O F

Mr. *Woolston's* DISCOURSES.



T last, one Volume of Bishop *Smalbroke's* mountainous Work, that the *Press* has been so long pregnant with, is brought forth: And I don't doubt, but it answers the Expectations of the *Clergy*, who will extol it to the Skies, and applaud it to the Populace, as an absolute Confutation of my *Discourses* on the Miracles of our Saviour; but I would advise them, if it be not too late, not to be too profuse in their Commendations of it, for fear it should occasion them to blush for their want of Judgment.

I had conceived a great Opinion of this *Bishop's* Learning and Abilities, and was so apprehensive of his *Acuteness*, that nothing, but a thorough Perswasion of the Goodness of my Cause, and of my Power to defend it, could have kept me from Flight before him. But upon my perusing the first Part of his *Vindication* lately published, and finding his *Arguments* therein to fall short of my Expectations, I shall stand my Ground against him, and the rest of my Adversaries, whether *Divines* or *Laymen*.

Many other little *Whiffers* in Divinity have before attack'd me with their Squibs and Squirts from the *Press*, but I despised them all, as unworthy of my *particular* Regard and Notice, reserving myself for Defence against this *Bishop's* grand Assault; when, by the by, I might have an Opportunity to animadvert on one or other of them.

The Bishop of *St. David's* acts a most glorious Part: He comes not behind me like other Cowards, to give me a secret Knock on the Pate, but like a courageous Champion, looks me in the Face, and admonishes me to stand upon my Guard. This is bravely done in him! And I have no Fault to find, but that he is providing himself with *Seconds* in the Controversy, I mean the *Civil Powers*, and calling upon them to destroy me, before the Battle is well begun, and whether he gets the better of me or not. This last Particular indeed

deed is not fairly nor honourably done of the *Bishop*, and I have Reason to complain of it. Tho' I think myself equal, if not superior in the Dispute, to any of our *Bishops*, yet I am not a Match for the *King's* Power. If the *Bishop* will yield to a fair Combat, and desire the *Civil* Authority to stand by, and see fair Play between us, I will engage with him upon any Terms. But to make the *Civil Powers* Parties in our Quarrel, and to bespeak them, right or wrong, to favour his Side, is intolerable, and what we *spiritual Gladiators* ought to abhor and detest.

I liked the *Bishop*, when he proposed to the *Queen* to be *Arbitress* of our Controversy; and the first Opportunity I have of waiting on her Majesty, I will join my Requests to her to accept of the Trouble and Office. After her Majesty has fix'd the Terms of Disputation, and thought of a proper Reward for the *Victor*, or a Punishment for the *Conquer'd*, then will we proceed, and either dispute the Matter from the Press, or scold it out, as her Majesty shall think most fitting.

But the *Bishop's* Proposal here, and Compliment on the *Queen*, is but the Copy of his Countenance. He'll submit to no Arbitration: No, no, he's for having the *Civil Powers* to be immediate Executioners (without further hearing what I have to say for myself) of his Wrath and Vengeance upon me. He's for having them to take it for granted, that he has
proved

proved me an *Infidel* and *Blasphemer*, and would have them to inflict some exemplary Punishment upon me, so as to incapacitate me for ever writing more. Wherefore if he believes, and others know that I am *absolutely confuted*, then there's an End of the Controversy, the Danger of my *blasphemous* Books is over; and why should I undergo any Punishment, which would move the Compassion of many, and give a greater Reputation to my Writings than they do deserve? But it's plain he dares not trust to his own Confutation of me, and therefore he calls upon the *Civil Magistrate* for his Help to prevent it.

After that the *Bishop* of *London* had publish'd his *Pastoral Letter*, and it was reported that the *Bishop* of *St. David's* was preparing a strenuous Vindication of the *literal* Story of our Saviour's Miracles, I concluded that the Prosecution would immediately be drop'd, and that the Clergy were betaking themselves to that Christian, rational and philosophical Course of Confutation, and would no longer make use of Persecution; but I soon found myself mistaken, which confirms my Opinion, that our *Clergy* (for all their preaching up Liberty with as much Force and Strength of Reason as any Men, and for all their Invitations to *Infidels*, to say and print their worst against Christianity) will by no means, if they can hinder it, suffer any Attacks to be made upon their Religion, nor cease their Importunities
and

and Sollicitations of the *Civil* Magistrate to Prosecution.

Mr. *Atkinson*, a little Writer against me, says, " If the *Civil* Magistrate thinks it his Duty to " chastise me for my Sin and Folly, I am to " blame myself, and not the *Clergy*, till I can " prove the Zeal of our Christian Government " to be excited by the malign Influence of " the *Clergy*." Mr. *Atkinson* is thus far certainly in the right on't, that, strictly speaking, the *Clergy* are not my Prosecutors, but the King; but whether Mr. *Atkinson* could be so ignorant, as not to know the *Clergy* were the grand Instigators to Prosecution, let others judge. Mr. *Atkinson* acts the part of the *Po-pish* Clergy in *France*, upon the Revocation of the Edict of *Nants*. After that the King, upon the urgent Importunities of the Clergy, had resolved to revoke that Edict, the Clergy were for excusing themselves to the Protestants, and laying the Blame only on the King, saying, *The King was bent and resolv'd on't, and they could not help it*; which was such Jesuitical prevarication in the *Po-pish* Clergy, that the Protestants could not forbear *roguing* them for it.

I will here use no Arguments for Liberty of Debate, which Subject has already been copiously handled, and wants nothing that I can add unto it. Wherefore I will enter into the Body of the Bishop's Book, (the incomparable Dedication of which has already been exami-

ned into by a late Author, whose Writings are prefixed to this Discourse.)

The Bishop knows by my other Writings, that I am certainly a Christian, and a true Believer of the Religion of Christ, though I may have some different Conceptions from other Men about it. It has been my good Luck before, not only to publish more Treatises purposely and professedly in Defence of Christianity, than any Bishop in *England*; but some of them are of such a Nature, as it's impossible for a Man to write without being a Christian, and impossible for him to depart from the principles of them. This is my good Fortune and Happiness at this Juncture. The Bishop has perused, I see, some of my other Writings, and particularly, my *Old Apology for the Truth of Christianity revived*; and to his Praise, as well as my Comfort be it spoken, he apprehends and rightly relishes it. If the Bishop has Ingenuity equal to his penetration into that Book, he must own and confess to the World, that I was then, and am still a Christian, a Man of fix'd and unalterable principles from that Day to this.

The Bishop would be thought in his *Preface* to enumerate all my Writings; but there are three others, whether wilfully or negligently omitted by him, I know not, that are direct Defences of the Truth of Christianity; and there is not a learned *Clergyman* in *England* (I humbly presume to say it) who can read them,
and

and not applaud them. If the Bishop will be pleas'd to read one of them, *viz. The Defence of the Miracle of the Thundering Legion*, and say it from his Heart, that I might write that Book, and believe the Ecclesiastical Story of that Miracle, and yet be no Christian, then I will yield to his Accusation against me for Infidelity.

It is not because I am an *Infidel*, that the *Clergy* so exclaim against me and my *Discourses*, but because, as a Christian, I have particular Designs in View, which, if I can compass, will tend to their Dishonour, and the Ruin of their Interests. The Designs that, for the Truth of Religion, and Good of Mankind, I have in view, and which, maugre all Opposition, Terrors, and Sufferings, I will pursue to the utmost of my Power, are these three.

1. To restore the Allegorical Interpretation of the Old and New Testament, that is call'd, say the Fathers, the sublime Mountain of Vision, on which we shall contemplate the Wisdom and Beauty of the Providence of God; and behold the glorious Transfiguration of *Jesus* with *Moses* and *Elias*, that is, the Harmony between the Gospel and the Law and the Prophets, agreeably to *Jesus's* typical Transfiguration.

2. The Second Design which, as a Christian, I have in View, and which occasionally I write for, is an universal and unbounded Toleration of Religion, without any Restrictions or Im-

positions on Mens Consciences; for which Design the Clergy will hate and defame me, and, it possible, make an Infidel of me, as well as for the former.

3. And the third Design I have in View is the Abolition of an hired and established Priesthood. And for this, if for nothing else, I am sure to be prosecuted with Hatred and Violence, and loaded with the Calumnies and Reproaches of Infidelity and Blasphemy.

Why should not the *Clergy* of the Church of *England* be turn'd to Grass, and be made to seek their Fortune among the People, as well as Preachers of other Denominations? Where's the Sense and Reason of imposing parochial *Priests* upon the People to take care of their Souls, more than parochial Lawyers to look to their Estates, or parochial Physicians to attend their Bodies? In secular Affairs every Man chooses the Artist and Mechanick that he likes best; so much more ought he in Spirituals, in as much as the Welfare of the Soul is of greater Importance than that of the Body or Estate.

I have promised the World what, by the Assistance of God, and the Leave of the Government, shall be published, a *Discourse* on the Mischiefs and Inconveniencies of an Hired and Established Priesthood.

The Clergy are forwarn'd of my Design to publish such a *Discourse*, and this is the secret Reason, whatever openly they may pretend, of their Accusations against me for Blasphemy and
Infi-

Infidelity. Their Zeal and Industry will be never wanting to prevent the Publication of this *Discourse*; neither need I doubt of Persecution, if they can excite the Government to it, to that End.

In my first Discourse on Miracles, I happen'd to treat on that of our Saviour's driving the Buyers and Sellers out of the Temple; which, upon the Authority of the Fathers, I shew'd to be a Figure of his future Ejection of Bishops, Priests, and Deacons out of his Church, for making Merchandise of the Gospel. I beg'd of the Bishop before-hand not to meddle with that Miracle, because it was a hot one, and would burn his Fingers. But for all my Caution his Lordship has ventured upon it, and has really touch'd and handled it, as if it was a *burning Coal*. He takes it up, and as soon drops it again to blow his Fingers; then endeavours to throw a little Water on *this* and *that* Part of it, to cool it, but all would not do. The most fiery Part of it, *viz.* that of its being a Type of our Saviour's future Ejection of mercenary Preachers out of the Church, he has not, I may say it, at all touch'd, except by calling it *my allegorical Invektive against the Maintenance of the Clergy*.

Now upon all this, whether the *Bishop*, modestly speaking, has not been unjust, uncharitable, and insincere, to represent me as an *Infidel*, I appeal to all learned and ingenuous Gentlemen. I am a Christian, though not upon
on

on the *literal* Scheme, yet upon the *allegorical* one.

If *Origen's* and *St. Augustin's* Testimony on my Behalf may be admitted, I am yet more truly a Christian and Disciple of the Holy Jesus. *Origen* says, ' That the Perfection of Christianity consists in a mystical Interpretation of the Old and New Testament, of the Historical, as well as other Parts of it.' And *St. Augustin* says, ' That they who attain to the Understanding of the spiritual Signification of our Saviour's Miracles, are the best Doctors in his School.' The Bishop understands this Argument as well as any Man, and therefore I can't help laying to his Charge a wilful and malicious Slander, to call and account me an Infidel in his *Dedication*, on purpose to incense the Government against me at this Juncture.

The *Bishop* calumniates us Infidels (for against his Conscience, whether I will or not, he will have me to be one of them) not only for being Enemies to Government in general, which he will have us to advance Principles destructive of; but insinuates and asserts that we are disaffected to the particular and present Government of these Kingdoms. This is all such manifest Slander, that I can't but think the *Bishop* mad with Rage and Indignation when he wrote it. I dare say the *Queen*, who is firmly attach'd to the Interests of the Christian and Protestant Religion, did, when she

He read the *Bishop's Dedication*, almost grieve for him, and pity him for his Weakness. From none of the Writings or Practice of Infidels, much less of myself, could the *Bishop* gather any of his Surmises. The Government, since the Succession of the illustrious House of *Hanover*, has been twice attempted to be disturbed, and both times by profess'd Christians. The Rebellion at *Preston* consisted of *Papists* and *High-Churchmen*, and tho' there were but few *Clergymen* in Arms, yet they were join'd with the Prayers and Wishes of many Thousands of the *Clergy*. Bishop *Atterbury's* Plot too consisted of rebellious Christians, without the least Intermixture of us *Infidels*, who are the more zealously affected to the Government, because of the Danger it is sometimes in from the *High-Church Clergy*. Away then with the *Bishop's* Slander, and let us laugh at, and deride it.

Another Misrepresentation, more absurd than the former, that the *Bishop* has made of us *Infidels*, is, that we are making Way for Popery and Slavery: Who in his Wits could write such Stuff? And who without Impatience can read it? If there be no more danger of Popery, Slavery, Superstition, Tyranny, and real Persecution from our *Clergy*, than from us *Infidels*, the Nation is safe. *Infidels* find too much Inconvenience in the Power, Craft, and Follies of a Protestant *Clergy*, to make Way for *Popery*; which, as the *Bishop* rightly says,

says, is a *Complication* of Errors. There are, what the *Bishop* should have thought of, many Protestant Priests for an Accommodation with the Church of *Rome*; and if I mistake not, upon very easy Terms. But *Infidels* are irreconcilable Enemies to the Church of *Rome*, and so far from Wishes and Endeavours to restore Popery, that it is mere Nonsense to charge them with either direct or consequential Designs so to enslave Mankind.

But the *Bishop* says, that we *Infidels* (for I am one it seems) *labour industriously to root out all Sense of Virtue and Religion among us*. This is sad indeed, if true; and very bad Men should we be, and deserving of the worst Punishment. But this wants Proof.

One would think, by the *Bishop's* Insinuation, that none but *good* People were of his Christian Faith; and that all *Infidels* were profligate Sinners; but he knows better, and what's more, he should have been more ingenuous than to charge *Infidels* with *Labours to root out all Sense of Virtue and Religion amongst Men*. I heard a wild Spark say, that he could be as grave as any *Bishop* whatever, if he was but as well paid for it. Whether he believ'd the *Bishops* would have been as loose as himself, but for their *Hire*, I can't tell.

What a pother is here of the Danger and Mischief of Infidelity to Church and State? Do but take away the Cause of Infidelity,
and

and the Effect ceases. And what is the Cause of Infidelity? Why, what *Origen* predicted, I experience to be true, that the *Ministry of the Letter* is the Cause of it.

I have not here room to make a compleat Dissection of the *Bishop's* Work, and to display its Insufficiency, in answer to my Design in this *first Part* of my *Defence* to do it. But however, I will spare a Place here for a short Character and Representation of his Performance, which take as follows.

‘ The *Bishop's* sole Aim and Design is to
 ‘ vindicate the *literal Story* of our Saviour's
 ‘ Miracles, against my Objections to it. And
 ‘ to this Purpose he Reasons with me, where
 ‘ he can, about the Sense of this and that
 ‘ Citation out of the Fathers; and after he has
 ‘ forc'd another Sense on it, than the Words
 ‘ do naturally bear, then he blames me for a
 ‘ Misrepresentation. And where he meets a
 ‘ Testimony out of the Fathers, which he
 ‘ can't strain to his Purpose, he silently passes
 ‘ by it; tho' he would have his *Readers* to
 ‘ believe he has vindicated the *literal Story*
 ‘ against my Discourses, and shewn that the
 ‘ Fathers were all on his Side.

‘ He complains of my Mutilations of the
 ‘ Fathers, and of making too curt Citations
 ‘ out of them; which is true, but more to
 ‘ my own Disadvantage than to his. But,
 ‘ what is Matter of Triumph to the *Bishop*, is,
 ‘ that I have quoted *spurious Works* of the

' Fathers for *genuine* ones. And here he takes
 ' great Pains, to prove that *this* and *that* Book
 ' does not belong to the Author under whose
 ' Name I cite it; and then has a Fling at me in
 ' *Criticism*. But can the *Bishop* think, I did
 ' not know when I quoted a *spurious* Work?
 ' Supposing the *Book* I quoted do not belong
 ' to the reputed Author, but to some other
 ' Writer, what's that to the Question between
 ' us? The Citation is no less the Testimony of
 ' Antiquity, and it's no matter whose Name
 ' it bears.

' Again, where my Arguments against the
 ' *Letter* seem to the *Bishop* to be weak and
 ' inconclusive; there, to do him Justice, he
 ' handsomely turns upon me with his Reasoning;
 ' and admonishes me of my Spitefulness against
 ' the *Letter*, or I would never use such a
 ' slight Argument. But where I bear hard
 ' upon the *Letter*, and the Jest is not to be
 ' digested, there, he makes an Out-cry of
 ' Buffoonery, Blasphemy, and Infidelity.

' I am repeatedly charg'd by the *Bishop*
 ' with Infidelity, for writing against the *Let-*
 ' *ter*, tho' I am as grave as a Judge at the
 ' allegorical Interpretation; and he can't
 ' but know that Infidelity and Alegorism are
 ' incompatible in the same Person. To prove
 ' me an Infidel, he should have shewn that
 ' I meant to pour Contempt upon the *alle-*
 ' *gorical*, as well as *literal* Sense of our *Saviour's*
 ' Miracles; but he has not once hinted at
 ' this.

' The

' The *Bishop*, as a *Minister of the Letter*,
 ' has spoken too favourably of the *allegorical*
 ' Scheme; he has treated it with too much
 ' Respect, both as to the Origin and Use of
 ' it. The *Bishop of Litchfield* is the Man for
 ' my Money, to write against the *allegorical*
 ' Scheme; he tells us, that *St. Paul* suffer'd
 ' in the Esteem of the *Jewish Christians* for his
 ' Neglect of *Allegories*; and seems to be brought
 ' into the Use of them against his own good
 ' liking. Which is as much as to say, *St. Paul*
 ' was more a *Minister of the Spirit*, than of
 ' Inclination he was disposed to be, or, in
 ' truth, ought to have been; and that, if he
 ' took upon him the Ministry of the Spirit
 ' for the present, it was only politically done
 ' of him, to catch the *Jews* in their own
 ' Snare of *Allegories*. Such a *Craftsman* was
 ' *St. Paul*, in the Opinion of the *Bishop of*
 ' *Litchfield*! However the *Bishop of St. David's*
 ' ought to be of the same Mind.

' The *Bishop* often reproves me for my
 ' primitive Interpretation of *this* and *that*
 ' Text of Scripture, contrary to the Judgment
 ' of all Antiquity.

' Lastly, He entirely mistakes the Design
 ' of my *Discourses*; There's one Paradox runs
 ' through his whole Book, viz. That the
 ' literal Story of our Saviour's Miracles must
 ' of necessity be true, or I should have no
 ' Foundation to build *Allegories* upon; which
 ' is a Mistake of other Writers against me,

as well as of his Lordship. Who knows not that the profess'd Parables of our Saviour have nothing of *Letter* in them, yet are a good Foundation for Allegory?

Thus have I given a brief Account of the Bishop's Performance; like to which his Lordship has promised us another Volume, that *I* shall long for the publication of, next Winter. This my brief Account is but introductory to future and larger Defences of my *Discourses* on Miracles; which, by the Help of God, and Permission of the *Civil* Authority, shall be likewise published.

I have not, *I* say, room here so much as to defend myself on any one Miracle; and if *I* had, *I* would not do it. For as *I* can't do it, without writing in the same Stile and Strain for which *I* am prosecuted, so *I* will do nothing that may be interpreted as an Act in Defiance and Contempt of the Power of the *Civil* Magistrate. *I* did indeed publish two *Discourses* after the Commencement of the Prosecution, because *I* imagined that our Bishops were more in Jest than in Earnest; or if their Passions were raised for the present, *I* thought, that after a little Consideration of the Unreasonableness of *Persecution*, they would cool upon it, and drop the Prosecution; but if *I* survive it, and escape with my Life and Liberty, which *I* don't despair of, under so wise, just, and good a Magistracy as this Nation is bless'd with, the Bishop may expect a strenuous Defence of myself against his Assaults on me.

It

It is the Office of the *Bishops* and *Priests* of the Church, or *I* know not what it is, to convert *Infidels*, to refute Hereticks, and by Reason and Argument to put to Silence all Gain-sayers. Wherefore have they a liberal and academical Education, but to qualify them for this Work? And wherefore do they receive large Revenues of the Church, but to oblige and encourage them to it?

I shall now take notice how unpolitick, as well as unchristian, some Dissenters are in this Controversy, being, such as Dr. *Harris*, and Mr. *Atkinson*, no less for Persecution than the Clergy. If they had a Regard to their own Interests and Liberties, they would be silent. Infidels (of whom *I* am none) should be consider'd as Dissenting Brethren, whom they should not be forward to oppress, for fear in time, and by degrees, it should come to their own Turn. Our *Dissenters* indeed, collectively are vastly numerous, and a potent Party, but may trust too much to their own Strength and Numbers. Taking them separately, they may possibly be Extinguish'd by Ecclesiastical Art and Craft. If Blasphemy is a just Pretence for the Prosecution of me, the *Clergy*, upon Occasion, can urge the same Crime against them.

I own, what *I* have done before, that *I* did lay a Trap for our *Clergy*; but little imagined that two such great *Bishops*, as of *London* and St. *David's*, would have been caught in it.

But

But I must observe here, that besides my two *Bishops*, of *London* and *St. David's*, (and some other inconsiderable *Triflers*) there are two Authors against me, whose Works have acquir'd some Fame. The One is intitled, *The Miracles of Jesus vindicated, in Three Parts*. If I could have gotten to the certain Knowledge of the Author, I would have expostulated with him, both with Respect to his Arguments and good Manners. I would have taught him a better Use, and a more proper Application of the Words *Dishonesty*, and *want of Honesty*, than to reproach me with them.

The other considerable *Treatise* against me, is that of *The Trial of the Witnesses of the Resurrection of Jesus*; which is an ingenious Piece, and I was well pleased with it. Some time after the Publication of this *Treatise*, I made my Jewish *Rabbi* a Visit, when, drinking a *Dish of Tea* together, we talk'd it over; and my *Rabbi* was pleas'd to deliver his Sense of it as follows. 'Whoever was the Author of this *Treatise*, God knows, but he's certainly a Friend to my Objections against our Saviour's Resurrection, which he has fairly stated; but is so far from fully confuting all of them, that he discovers a Consciousness, here and there, that they are unanswered.

But whoever was the real Author of the foresaid *Treatise*, I humbly and heartily beg of him to publish, what in the Conclusion of it,

it, he has given us some Hopes of, *The Trial of the Witnesses of the Resurrection of LAZARUS*, because my Rabbi's Objection to it are a Novelty and Curiosity, which, by way of such a Reply to them, I should be glad to see handled.

But having here by Chance mention'd my Rabbi's Letter concerning *Lazarus's Resurrection*, it brings to my Mind a Challenge I made to the *Bishop of London* upon it, viz. " if he would publish an Answer to that Letter, and vouchsafe me the Pleasure of a Reply to it; then (to save the *Civil Magistrates* Trouble) I would suffer such Punishment that he in his Clemency should think fit to inflict on me, for what's past.,

However, I will here make a Proposal to the *Bishop of St. David's*. Because he thirsts after a very severe Punishment of me, I'll tell him how he may glut his Revenge, and inflict a greater Punishment on me, than, in all probability, the *Civil Magistrate* will humour him in. If he'll put a stop to the Prosecution at present (which is not out of the Power of our *Bishops*, whatever they may pretend) and let the Controversy go on, till I have finish'd my Reply to his *two Volumes*, which shall be done with all Expedition; then, if his Passion is not allay'd, I will submit to any Punishment, he in his Wisdom and Justice, without Mercy, shall think fit to have laid on me, whether it be

to Death or Imprisonment. And what would he desire more? This Proposal makes him my Judge as well as my Accuser; and if he be not the most unreasonable Man alive, he must accept of it. All my Hopes here are, that his Reason may recover its Dominion over his Passion, against the Conclusion of my *Defence*.

To Conclude, no Body, *I* trust, can complain of any disrespectful Usage, *I* have here given the *Bishop* of *St. David's*, that considers, how he has treated me in *his Sermon before the Societies for Reformation*; and in *his Charge to the Clergy of his Diocese*; as well as in *his Vindication*. *I* can't pretend to equal him in Reproaches and Sufferings, having not so quick a Sense of them; and therefore *I* am willing that good Christian People should pity the *Bishop*, rather than me, tho' in a persecuted and sorrowful Condition.



F I N I S.



ould
him
f he
he
are,
nion
n of

com-
here
onfi-
rmon
d in
; as
nd to
ha-
and
istian
than
Con-